

The Muslim Sunrise

2021 - 2 / 3

Since 1921, the
longest running Islamic magazine.

In the Latter Days, the sun shall rise from the West

Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



Special Centennial Issue

A Glimpse Into The Life Of The Founder Of The
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The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA
MUSLIM COMMUNITY

United States of America

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in 213 countries in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah).

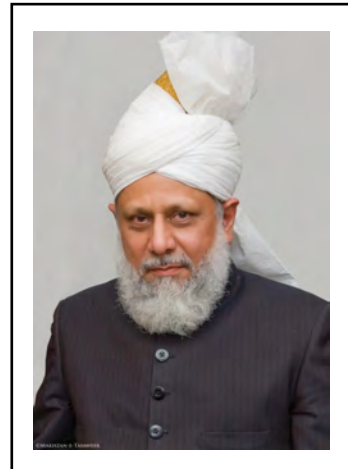
The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity.

Hazrat Ahmad (as) proclaimed Islam as the religion of man: “The religion of the people of the right path” (The Holy Qur'an: 98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon Qura'nic teaching:

“There is no compulsion in religion” (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been headed by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul Masih V or Fifth Successor of the Promised Messiah (as).



Hazrat Mirza Masroor Ahmad,
Khalifatul Masih V (aba)

www.alislam.org
www.muslimsunrise.com

The Muslim Sunrise

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The Muslim Sunrise is published by the Ahmadiyya Muslim Community, USA, under the auspices of Dr. Mirza Maghfoor Ahmad, Ameer/National President; 15000 Good Hope Road, Silver Spring, MD 20905, Phone 301-879-0110, Fax 301-879-0115.

The views and opinions expressed by individual contributors in this publication do not necessarily reflect the views of the Ahmadiyya Muslim Community, USA

Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, Questions and Submissions.

Email us at MuslimSunrise@Ahmadiyya.us or go online to www.MuslimSunrise.com



Library of Congress Call Number: BP195.A5 M8

Muslims follow the name of God's prophets with the prayer *alaihis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaihi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may God be pleased with him/her.' While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full

Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
as: 'Alaihis-Salam (may peace be upon him)
ra: Radhi-Allahu 'Anhu/'Anha (may Allah be pleased with him/her)
rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

The Muslim Sunrise is published every three months by Ahmadiyya Movement in Islam, Inc. , Editorial and executive office: 15000 Good Hope Road, Silver Spring, MD 20905

Single copies: \$5.00. Subscriptions: \$20.00 per year in USA.

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FROM THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ
يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ
يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا
إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ
كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ انتَظِرُوا
إِنَّا مُنْتَظِرُونَ ②

In the name of Allah, the Gracious, the Merciful.

Do they expect aught but that angels should come to them or that thy Lord should come or that some of the Signs of thy Lord should come? The day when some of the Signs of thy Lord shall come, to believe in them shall not profit a soul which believed not before, nor earned any good by its faith. Say, 'Wait ye, we too are waiting.'

The Holy Qur'an (6:159)



HADITH

SAYINGS OF THE

PROPHET

MUHAMMAD (sa)



Hazrat Abu Huraira, may Allah be pleased with him, narrated that the Holy Prophet Muhammad, peace and blessings of Allah be upon him, said: "The hour will not be established till the sun rises from the West; and when it rises [from the West] and the people see it, they all will believe. And that is [the time] when no good will it do to a soul to believe then." Then he recited the whole verse [Verse 159 of Chapter 6 of the Holy Qur'an].

Sahih al-Bukhari, Book 65, Hadith 158

EDITION

SUMMER 2021

“And if all the trees that are in the earth were pens, and the ocean were ink, with seven oceans swelling it thereafter, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise” (The Holy Qur’an, 31:28)

Hazrat Dr. Mufti Muhammad Sadiq (ra) said that he prayed for three things when he left England for America: a sincere Jama’at of Ahmadi Muslims, construction of a mosque, and starting a new journal.

To launch publication of a new journal is always a challenge but to publish a magazine based on a religion which very few people have even heard about poses numerous additional challenges.

Despite all the difficulties, God Almighty gave him a sincere Jama’at of Ahmadi Muslims during the first year, The Moslem Sunrise (still published today as “The Muslim Sunrise”) in the second year, and a mosque and a house were constructed in the third year.

A devout companion of the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as), Dr. Mufti Muhammad Sadiq (ra) was chosen by Allah to be the first ray of light to bring about the prophesied sunrise from the West.

One hundred years ago, his voice became the most pronounced and his words the most prolific in rebutting American misconceptions about Islam through his tireless jihad of the pen in the new journal he had launched. He was unanimously described as “a learned and well-respected representative of his faith, a philologist and expert in Arabic and Hebrew. He also had a deep spiritual commitment and came to his task with ardor.” (The Oxford Handbook of American Islam, p. 146.)

The real challenge lies not in the launch of a new magazine, it lies in what comes afterwards, that is, how to keep it going at the same engaging and effective level. And not only for this quarter or the next, but for one hundred years. That adds up to roughly 400 quarterly issues overseen by all volunteer editors. The first issue in 1921 cost 25c; a hundred years later, it is offered for \$5.00 per issue, to help offset printing costs. Just as Dr. Sadiq (ra) did within his new

American surroundings, it is distributed free-of-charge to many the world over. Since 2006, most of the published issues are available online at www.muslimsunrise.com.

Those who have contributed in different ways to maintaining The Muslim Sunrise over these last one hundred years, as our valued readers, or as writers, editors, graphic designers, all have been an integral part of Dr. Sadiq’s (ra) recognition of our shared full humanity, aiming to capture the essence of Islam Ahmadiyyat against a backdrop of comparative religion and some of the most profound events in human history.

With ever-changing times, substantial room for improvement exists in all areas, and maintaining Dr. Sadiq’s (ra) legacy, the magazine will continue to show that adherents of different faiths, or of no particular faith, can discuss and compare openly and honestly with one another without shying away from their disagreements. For this Centennial issue we have been blessed to receive a special message from Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba), and an all-out effort will be made to follow his guidance, Insha’Allah.

The National President (Amir) of the Ahmadiyya Muslim Community USA, Respected Dr. Mirza Maghfoor Ahmad (Patron of this magazine), has formed a special committee to submit recommendations to the National Executive Body of the Ahmadiyya Muslim Community USA so that the magazine’s next century may begin according to Khalifatul-Masih V’s (aba) instruction and strong desire that the original purpose for which the Muslim Sunrise was started in 1921, namely, conveying the true teachings of true Islam to Americans, be retained. Per the directive of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba), this magazine will become a monthly publication, Insha’Allah. With our Khalifa’s (aba) blessing and prayers, as the first and continuously published Islamic periodical launched in America, the Muslim Sunrise will strive to continue inviting readers to investigate and to realize the truth of the peaceful teachings of Islam Ahmadiyyat.

IN THE WORDS OF THE PROMISED MESSIAH(as)

Blessings of the Imam of the Age

Hazrat Mirza Ghulam Ahmad of Qadian
(may peace be upon him)

Whenever the Imam of an age makes his appearance in the world, he is accompanied by thousands of lights. There is jubilation in heaven and people's good qualities are stimulated through the spread of spirituality and light. So, the one who possesses the capacity of receiving revelation, begins to receive revelation, and the one who has the capacity to gain understanding by reflecting upon matters of faith, his power of reflection and understanding is augmented, and the one inclined towards worship begins to find pleasure in worship and supplication, and the one who engages in discourse with the followers of other faiths, is bestowed the power of reasoning and carrying the arguments to a convincing conclusion. In fact, all this results from the diffusion of spirituality which descends from heaven with the Imam of the age and finds its way into every eager heart. This is a general phenomenon and a Divine practice to which the Holy Qur'an and the authentic Ahadith guide us and which I have observed through my personal experiences. But the age of the Promised Messiah has a unique characteristic, which is that in the scriptures of earlier Prophets(as) and in Ahadith it is recorded that at the time of advent of the Promised Messiah, the spread of spiritual light will reach a degree that women will also receive revelations, children will be able to prophesy and common people will speak with the power of the Holy Spirit. All this will be a reflection of the spirituality of the Promised Messiah.

When the light of the sun falls upon a wall, it is illuminated, and if it has been white-washed with lime it shines even more, and if it is studded with mirrors, it reflects the light so strongly that the naked eye can hardly bear its reflection. But the wall cannot claim that the light is its own, for the light vanishes altogether after sunset. In the same manner, all the light of revelation is a reflection of the light of the Imam of the age.



Hazrat Mirza Ghulam Ahmad of Qadian,
The Promised Messiah and Imam Mahdi (as)

Reference:

Hazrat Mirza Ghulam Ahmad of Qadian, Darurat-ul-Imam, Ruhani Khaza'in, Vol. 13, pp. 474-475, Translation taken from: "The Essence Of Islam," Volume IV, pp. 108-109, First Edition



MIRZA MASROOR AHMAD
HEAD OF THE AHMADIYYA COMMUNITY
IN ISLAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى عَبْدِهِ الْمَسِيحِ الْمَوْعُودِ
خدا کے فضل اور رحم کے ساتھ
هو الناصر

16 July 2021

Message for the Muslim Sunrise Centennial Issue

السلام علیکم ورحمۃ اللہ وبرکاتہ

With the Grace of Allah, the *Muslim Sunrise* magazine has reached the milestone of 100 years of publication and consequently, the *Editor* of the magazine has requested me to send a message for this Centennial commemorative issue.

In this regard, I wish to remind you that, where you are celebrating the hundred-year anniversary of the magazine, you should also recognise and understand that a date or an anniversary is of itself meaningless and devoid of worth. Rather, such dates are only of value if one's objectives are being achieved. Given this, only if you are progressing and fulfilling your objectives do you have reason to celebrate and express jubilation, otherwise, all celebrations are rendered futile and hollow. In light of this, the *Muslim Sunrise* team, and all those who contribute to this magazine, should constantly reflect upon whether it is fulfilling the noble goals and objectives, which were envisioned and set out by Hazrat Musleh Maud (ra) in its inaugural edition in 1921. At that time, he expressed his hope that this magazine should serve the cause of bringing about a spiritual and moral revolution in the *Western* world.

Certainly, when launching the *Muslim Sunrise*, it was the desire of Mufti Muhammad Sadiq sahib, the first Ahmadi Missionary in the United States, that it would prove to be an outstanding means of *Tabligh* and of spreading the message of true Islam to the people of America. *Alhamdulillah*, in those early days, it proved to be so, as many pious and good-natured people accepted Islam and entered the fold of the Ahmadiyya Muslim Community. Furthermore, this magazine attained a great deal of recognition amongst non-Muslims.

In recent times, the *Muslim Sunrise* appears to have become more of an internal publication focused upon the *Tarbiyyat* of Ahmadi Muslims. Whilst catering for the moral training of our members is very important, the efforts of this publication to spread the message of Islam to non-Ahmadis and non-Muslims should always remain at the forefront. In every issue, the *Muslim Sunrise* should endeavour to produce content that will bring people towards Islam and a belief in the existence of God Almighty. It should strive to bridge the ever-widening gap that is developing between mankind and its *Creator* and to play its role in serving the mission of the Promised Messiah (*peace be upon him*).

Therefore, to better fulfil its objectives with regard both *Tabligh* and *Tarbiyyat*, the *Muslim Sunrise* should be published monthly, rather than remain as a quarterly publication. Furthermore, similar to other magazines published by the Ahmadiyya Muslim Community, such as the *Review of Religions*, the *Muslim Sunrise* website should be regularly updated, and you should utilise appropriate social media platforms to further the reach of the magazine and its content. All articles and new content should be publicised on social media to ensure that they are easily accessible and reach a much wider audience.

Accordingly, if you truly wish to mark and celebrate the centenary of the *Muslim Sunrise* it will not be achieved by a one-off special edition. Rather, the centenary will only prove a means of true happiness if it motivates those involved in its publication to continually improve its content so that it may, once again, become a renowned magazine, as it was in its early days.

With the Grace of Allah, there are many Ahmadi Muslims in the United States who are extremely talented who can write with expertise on a range of subjects, be they religious, intellectual or contemporary issues. Indeed, if the editorial board and the administration of the *Muslim Sunrise* sincerely strives to the best of their abilities, I believe you can achieve a great deal and that the potential of this magazine is vast. At this time, it cannot be said that you are close to achieving that rich potential and so it is my sincere prayer that may Allah the Almighty enable the *Muslim Sunrise* to fulfil its objectives and prove a means of unlocking the doors to the hearts of the American people and of bringing people towards the true religion of Islam and a belief in the existence of God Almighty.

May Allah the Almighty bless this publication and enable it to fulfil its potential and to be an excellent means of conveying the message of Ahmadiyyat, the true Islam in the coming years and decades to come. *Ameen*.

Wassalam,
Khaksar,

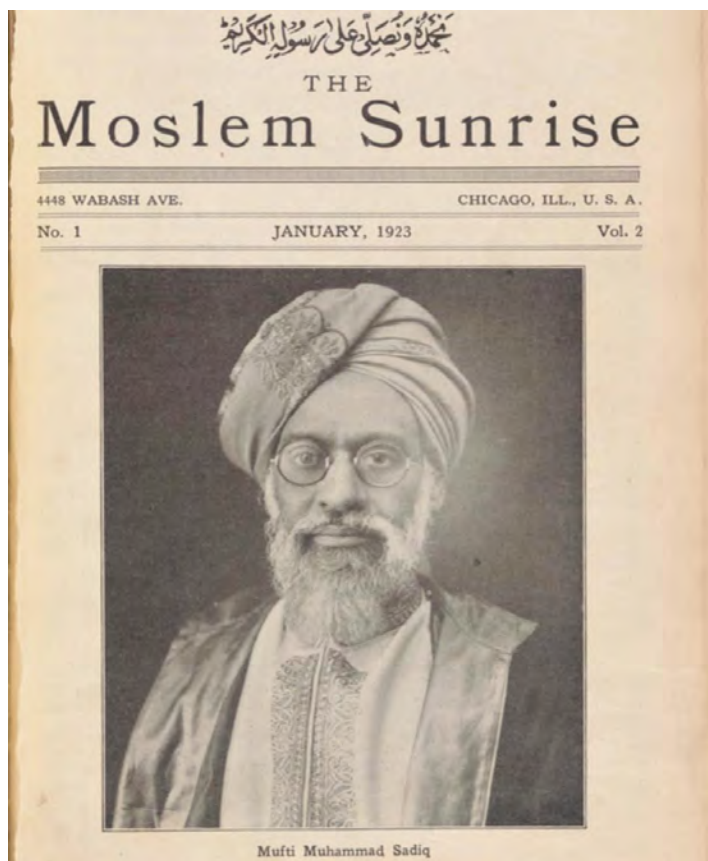


MIRZA MASROOR AHMAD

**Khalifatul Masih V
Head of the Ahmadiyya Muslim Community**

A Glimpse Into The Life Of The Founder Of The Muslim Sunrise, Mufti Muhammad Sadiq

Mahmood Kauser



The life and impact of Hazrat Mufti Muhammad Sadiq (ra) were set in motion with the opening of a story that began in the British Indian city of Bhera. A descendant from the direct lineage of the Holy Prophet Muhammad (sa), Hazrat Sadiq (ra) was designated through prayer by saints even before birth. That blessed day was January 11, 1872. As a result, a unique spark overtook this boy, who indulged in praying in seclusion and connecting with the Divine even as a child (1).

The city of his birth was predominately Muslim, but a serenity of Mandirs, Gurdwaras, and Mosques enveloped every street corner. As early as 13, he questioned whether revelation could ever again descend on any human being after the Holy Prophet Muhammad (sa). It was, therefore, overwhelming to

hear of a man in a distant village claiming to receive divine revelation once again. This would be the first instance that he would hear the name of Mirza Ghulam Ahmad (as). It was still years before the Ahmadiyya Movement in Islam was established, and it would not be the last (2).

By Age 15, Hazrat Mufti Muhammad Sadiq's father decided it was time for him to immerse himself in religious studies further, sending him to Jammu and Kashmir to learn from his maternal uncle, Hazrat Nooruddin (3). No surprise that this was the same Hazrat Maulvi Nooruddin who would later be embraced by the the Promised Messiah (as) as his most trusted and revered disciple, and the same Hazrat Nooruddin that became his very first Khalifa (successor). The trip was brief, but his father, Mufti Inayatullah, passed away within days after returning. Thus, his father was leaving the entire burden of the household on his only son, who was the eldest of two. Having to take care of his mother and younger sister, Hazrat Mufti Muhammad Sadiq (ra) was forced to begin teaching immediately after graduating the tenth grade. However, due to his quick wit and mastery of the English language, he was employed with ease in Jammu as a High School teacher despite his young age (4).

Then at 17, Hazrat Mufti Muhammad Sadiq (ra) saw the most incredible dream that finally pulled him closer to the message of the Promised Messiah (as) and its global mission.

"I saw a star rising from the East, and it kept on ascending with more glory and shine until it reached the center of the sky. At this point, that star was as big and bright as the moon. Then it started orbiting, and each circle was orbiting faster than before until it had reached the horizon. This part of the dream was so powerful that I woke up" (5).

His understanding of the dream was that a Reformer would unquestionably descend on earth to expand Islam. So he immediately connected the dots and started corresponding with Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) (6).

However, letters did not do justice to the ever-prevailing questions that arose in his mind forcing him to trek the 160-kilometer journey to Qadian. Soul ultimately recognized soul. Soon after, Hazrat Mufti Muhammad Sadiq (ra) stepped forward to embrace him by taking the initiation at his hands (7). This day was January 31, 1891, and not a single day went by since that moment that Hazrat Mufti Muhammad Sadiq (ra) did not devote every spare moment to travel to Qadian to see his Master, again and again (8), ultimately deciding to relocate to Qadian permanently (9).

During one such transformative visit, the Promised Messiah (as) took Hazrat Mufti Muhammad Sadiq (ra) into a small room, urging him to remain seated while food would be brought to him.

"I thought a servant would bring the food, but I was astonished to see that the Promised Messiah (as) appeared with food in his hands. His Holiness (as) said, 'Mufti Sahib, you should start eating while I go and bring water for you.' I could not control my emotions and started weeping. I asked myself that if His Holiness (as) is serving me, even though he is our Master and leader, with what humility then should we serve others?" (10).

After settling in Qadian, Hazrat Mufti Muhammad Sadiq (ra) began correspondences with others across the globe, introducing them to Islam. Among them were Dr. Baker of Philadelphia and Mr. F. L. Anderson of New York City who embraced Islam Ahmadiyyat by the continued correspondences furnished by Hazrat Mufti Muhammad Sadiq (ra) (11).

By 1907 at the age of 35, he left his employment. Instead, he decided to dedicate his life as a full-time Missionary joining other life devotees who passionately spent every waking moment to serve the mission of the Promised Messiah (as), writing and translating materials received from afar for the Promised Messiah (as).

Little did he know that his decision would be the start of a new American revolution that would completely transform the very dynamics of American society, reshape the entire next century, and champion Islam as the second-largest religion in the US by 2050. However, it would not be until the era of Hazrat Khalifatul Masih II (ra) that he would traverse vast distances and meet all those he had changed.

The trumpets of war prompted the beginnings of that journey. This war was not an ordinary war, but the infamous World War I. At this time, Hazrat Mufti Muhammad Sadiq (ra) received the orders to depart for England. Upon hearing this, many concerned well-wishers implored him to forego the mission, apologize to the Khalifatul Masih, and not go. He replied, "What is the worst that could happen to me? I could either be arrested as a POW or be killed. If it is the first, I will preach Islam and Ahmadiyyat in the jail, and if I am murdered, I would have surely succeeded, for I have no desire for this life" (12). This was his devotion, desire, and passion for spreading the message of Islam.

Some, still very concerned, mustered the courage to speak to Hazrat Khalifatul Masih II (ra) of the treacherous journey by sea that would have to be undertaken at the risk of his life. Hearing this, Hazrat Khalifatul Masih II (ra) replied, "although the wheat grains are ground in the millstone, there are some grains that are saved even after the grinding process. Mufti Sahib is one of those that will remain safe; nothing will happen to him" (13). Then, amazed by his fortitude and certainty, Hazrat Mufti Muhammad Sadiq (ra) related the story of this journey:

"Many ships were destroyed before us and behind us, but our ship remained unhurt. As we entered the Mediterranean Sea, the captain and his crew became restless, for they did not know what would happen next. I had a vision that Allah is operating the ship, and an Angel says to me in English that: "Sadiq, rest assured, this steamer will arrive safely" (14).

Indeed, the ship did arrive safely in England in 1917 and eventually departed for the USA in 1920. However, as he arrived on the shores of Philadelphia, he was immediately confronted with hostility and denied entry. In his memoirs, he mentions the

reaction of the immigration officers when they saw his request to enter the United States to preach Islam. They quickly decided they did not want anything to do with such a predicament and allowed all other passengers to pass through while giving Hazrat Sadiq (ra) a simple option; either return on the same ship he came on or be imprisoned awaiting the President of the United States to decide his fate.

Hazrat Mufti Muhammad Sadiq (ra) reacted very courageously, "I am not going back for my Khalifa has ordered me to go to the USA and preach the message of Islam. Many souls are waiting for my arrival to be guided on the right path" (15). The officers could not understand what was said and therefore insisted on the afore-mentioned two options. Again Hazrat Sadiq (ra) bravely chose imprisonment so he could fulfill his mission of spreading Islam. During his nearly seven weeks in the immigration detention center, Hazrat Sadiq (ra) continued preaching and saw many individuals join Islam from among his fellow prisoners (16).

Khalifatul Masih II became aware of the decision to imprison his disciple from the headquarters of Qadian, he made the following proclamation:

"America claims to be a powerful country for she has only battled with worldly kingdoms and has not confronted a spiritual kingdom yet. If America confronts our kingdom, she will never be able to defeat us because God is on our side. We will preach to the surrounding outskirts of America and convert them to Islam, and then we will send them to America whom they will not be able to stop. I hope the day would come when all of America will sing the words of Kalima: La ilaha illallah Muhammadur Rasulullah (There is none worthy of worship except Allah and Muhammad is His Messenger), and that day will certainly come" (17).

In those early days, he must have felt the need was even more significant than anticipated. And so, what came next could not be halted; a passion for spreading Islam shook the very core of America. People from all walks of life started paying attention and pondered over this newfound philosophy of faith with delight and amusement. God desired to guide Americans and plant the framework for Islam that will

eventually lead every street corner in America to sing the words of the Kalima. His mission was fortified by the prayers he made, the mosque he established, the people he met, and of course, the magazine that became his instrument of choice. But, it was the Muslim Sunrise that helped awaken people from sea to shining sea. For someone in complete isolation, first during a voyage, then while in confinement, all while in an era that included every conceivable misery, left him with nothing in his hands except the burning zeal of his heart (18). It was that flame that set the groundwork for this great spiritual revolution. "It had been decreed in the heavens that the western world should no more prostrate before a man-god but should turn to Allah, the true God, the One God, God of Abraham (as), Ishmael (as), Isaac (as), Moses (as), Jesus (as), Muhammad (sa), and Ahmad (as). Prophet Ahmad (as) foresaw this more than twenty years ago, and Prophet Muhammad (sa) foresaw and foretold this thirteen hundred years ago" (19).

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2. Hadhrat Mufti Muhammad Sadiq Sahib, Zikre Habib, Manager Book Depot Taleef-o-Isha'at Qadian, Dec. 1932, Page 2
3. Mufti Muhammad Sadiq Sahib, Zikre Habib, Manager Book Depot Taleef-o-Isha'at Qadian, Dec. 1932, Page 2
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6. Mufti Muhammad Sadiq Sahib, Zikre Habib, Manager Book Depot Taleef-o-Isha'at Qadian, Dec. 1932, Page 4
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The First Word: Aims and Origins of the Muslim Sunrise

Naveed Ahmed Malik

One hundred years ago, Hazrat Mufti Muhammad Sadiq (ra) (1872–1957) published the inaugural issue of the “Moslem Sunrise” from Detroit, Michigan(1). This article documents the circumstances leading up to the magazine’s launch, its aims, and its initial impact in America.

Sadiq’s Arrival from England

In January 1920, a 48-year-old, bespectacled Sadiq, wearing a long, grey Indian-style coat and a dark green turban with gold trim, set sail from Liverpool, England, aboard the SS Haverford.

Having spent nearly three years propagating Islam in London, Sadiq’s next mission from the Khalifa was clear: Establish the Ahmadiyya Muslim Community in America. Ever eager to spread the message of Islam and Ahmadiyyat, Sadiq converted several people on the trans-Atlantic voyage itself (2). Finally, after a twenty-day journey, on February 15, 1920, the missionary of Islam arrived at the port of Philadelphia (3).



Detained but Not Deterred

Sadiq was denied entry on the charge that he had come to spread the teaching of polygamy. He appealed and was held in a detention center in Gloucester, New Jersey, near the port, until his case could be reviewed by the higher authorities (4). The door to this small building opened just twice a day, when food was served, but detainees were allowed to stroll on the roof.

In an open letter to US authorities, Hazrat Maulvi Sher Ali (ra), a contemporary of Sadiq’s and translator of the Holy Qu’ran into English, forcefully decried the decision as “highly intolerant and inequitable” (5). Sadiq’s plight drew the attention of the press, which interviewed Sadiq at the detention center and ran stories carrying news of his arrival and mission.

While detained, Sadiq met many European youths, most of whom were being held due to not having a passport. They were respectful to Sadiq, even establishing a place for him to offer his prayers. Ultimately, Sadiq converted at least fifteen of these young men to Islam (6).

After spending about two months in detention, Sadiq won his appeal and was released, making America’s largest city, New York, his initial base of operations, at 245 West 72nd Street and 1897 Madison Avenue (7). Over the next year, he traveled the country, delivering some fifty lectures in New York, Chicago, Sioux Falls, and other cities. He also wrote numerous articles for newspapers, large and small, including the New York Times.

Move to Detroit, Michigan

Shortly after leaving the detention center, Sadiq had received an invitation from Detroit to deliver a lecture. There, he found the Muslim population in America in large numbers. Beginning in the 1880s, Arabs had immigrated to Detroit, known as the Motor City, to work at the Ford manufacturing plant.

In early 1921, Sadiq moved to the Highland Park neighborhood of Detroit, which proved to be fertile grounds for building a mission. For example, an Arab Muslim named Mohammad Karoub, described as a “wealthy Highland Park real estate man,” had undertaken a project to construct a mosque at 242 Victor Avenue (now Street), which Sadiq fully supported upon arriving and in whose inauguration and services he became a central participant. Sadiq

took up residence just down the road from the mosque, and led a parade along the avenue on Eid Day in 1921.

The Word in Print

The 1800s witnessed technological revolutions that made printing periodicals radically cheaper. The result was a sharp increase in the number of newspapers, special interest, and faith-based publications worldwide. By way of example, Dr. John Alexander Dowie (1847–1907), the founder of Zion City, Illinois, and a rival of the Promised Messiah (as), published his newspaper, *Leaves of Healing*, for many years, attracting a global following thereby.

Aims and Origins of the Muslim Sunrise

Sadiq generated a great deal of press, both as a subject of articles and interviews and as a writer. However, he felt that the Community needed its own publication for three primary purposes:

1. To defend Islam and Muslims;
2. To prove the truthfulness of Islam; and
3. To report on the Mission's progress.



To launch an English language periodical in the United States would not be easy. For one thing, Sadiq arrived in America virtually penniless. For another, running a magazine was not a solitary endeavor. Both these difficulties were resolved through Tabligh (propagation).

Spending a year touring the country to lecture on Islam led to converts and funds. Sadiq gathered contributions, honoraria, and advance magazine subscriptions during his mission work, managing to save the \$300 he would need to publish the first issue. This was a small but significant sum for Sadiq, reflecting his straitened circumstances in advance of the magazine's publication (8).

Then, new converts such as Ella May Garber, who took the name Siddicatun-Nissa Rahatullah, JL Mott, and James Sodick helped Sadiq prepare content for the magazine. Early Ahmadi Muslims would contribute articles and poems for future installments too.

With the first issue prepared, Sadiq advertised it in periodicals to generate subscriptions that would help expand missionary work in America and make the magazine sustainable.

First Issue: Call to Action

On Friday, June 24, 1921, Sadiq published the inaugural issue of the *Moslem Sunrise*, dated July 1921 (9). In a special message for this inaugural

issue, Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), the Second Successor of the Promised Messiah (as), addressed not the general public, but rather, converts to Islam in America, dubbing them "Pioneers in the spiritual colonization of the western world" and calling upon them to work with "love, zeal, sincerity, and loyalty" (10).

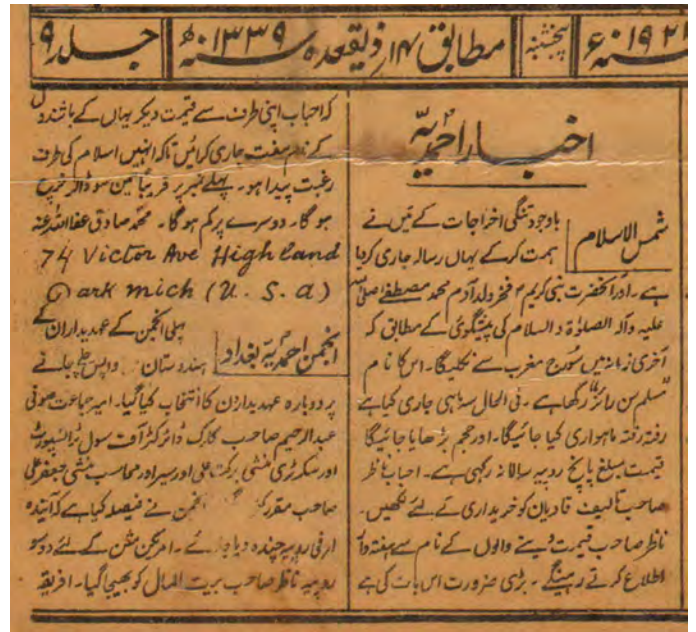
In a letter to the Alfazl (a weekly publication of the Ahmadiyya Muslim Community, Rabwah, Pakistan), Sadiq wrote that he hoped this magazine would help manifest a prophecy of the Holy Prophet Muhammad (sa), that in the Latter Days, the sun would rise in the West. Indeed, the first issue carries an Arabic title: "Shams-ul-Islam," or "the "Sun of Islam." In early covers, this sun of Islam is depicted as rising over the heartland of America. The magazine began quarterly, but Sadiq hoped that it would eventually become a monthly magazine (11).

Early Issues: A Report of Progress

As advertised, The Muslim Sunrise defended Islam and Muslims, argued for Islam's truthfulness, and reported on the Mission's progress. Sadiq published the first nine issues of the magazine before returning to Qadian in 1923. The first four issues were published out of the 27 La Belle Avenue address in Michigan, while Sadiq resided at Victor Avenue.

Soon, however, Sadiq was on the move again. This time to Chicago. After New York, the burgeoning "Second City" was considered America's most important metropolis for its relatively central location, ingenuity, and opportunity. No doubt these same traits had drawn Dr. Dowie to Chicago as well, where he rose from relative obscurity to fame and fortune just thirty years earlier, during the 1890s.

In early 1922, Sadiq purchased a southside Chicago walk-up with a \$1,000 down payment (12). In July 1922, the home-turned-mosque, named "Almasjid Chicago," at 4448 S. Wabash Ave. in Chicago, became the first formal headquarters of the Ahmadiyya Muslim Community, USA, and Chicago's first mosque (13). A later missionary would briefly move the headquarters to the Chicago Auditorium, but more or less, Almasjid Chicago served as the central office of the mission and the magazine till 1950. The fifth issue of the Muslim Sunrise, dated July 1922, was the first to be published in Chicago.



The 1920s: From Uncertainty to Resilience

A year into publication, it was decided that the Muslim Sunrise and Review of Religions should be combined, likely to avoid duplication of effort and save on printing costs. Both would be edited by Hazrat Maulvi Muhammad Din (ra), the second missionary to America (14).

Ultimately, the magazines were not combined, with the Review serving as a global English-language organ of the Community and the Sunrise focusing primarily on the United States.

In 1924, Din left America, and the Muslim Sunrise halted publication. Finally, in 1930, "under a heavy burden of debts" but due to the generosity of Muslims in Indiana and Illinois, the third missionary to America, Sufi Mutiur-Rahman Bengalee (who had arrived in 1928), was able to resume publication, and it has continued regularly, more or less, ever since.

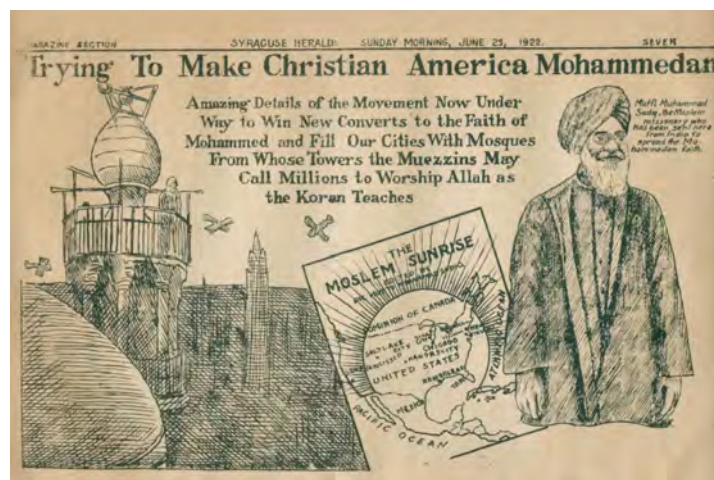
Impact of the Muslim Sunrise

Speaking for Islam: The immediate effect of the Moslem Sunrise was to establish a forceful presence of an Islamic organization in the United States. It filled a vacuum in responding to the hitherto mostly unchallenged attacks on Islam in the American press. The Muslim Sunrise became both a lightning rod and lighthouse: attracting opposition of Christian evangelicals and shining like a beacon light for seekers after truth. The Courier-Journal of Louisville observed:

"It might seem daring for Dr. Sadiq to invade a Christian country like America to plant the seeds of another religion, but certainly it is no more so than the invasion by American missionaries of the strongholds of Confucianism and Buddhism. According to Dr. Sadiq, a number of Americans have already succumbed to Mohammedanism, and their names are duly listed in 'The Moslem Sunrise'" (15).

Building community

The magazine brought together converts from diverse backgrounds scattered across a vast country, providing them with a national mouthpiece that helped explain and proselytize their new faith.



Tackling racial inequality

Just sixty years removed from the Civil War, America remained deeply divided along racial lines in the 1920s. Even co-religionists of different races did not mingle with one another: churches were either black or white but scarcely ever integrated; even immigrant Muslims did not mix much with their American-born counterparts. The activist Sunrise tackled this segregation head-on, promoting Islam's teachings on racial equality. A 1923 editorial of the Review of Religions observes:

"[C]onverts come from both the white and negro population of the country, and some of them are very zealous in their new faith" (16).

Iowa University Professor Richard Brent Turner writes:

"The Ahmadiyya was unquestionably one of the most significant movements in the history of Islam in the United States in the 20th century, providing as it did the first multi-racial model for American Islam. The Ahmadis disseminated Islamic literature and converted black and white Americans. Thus, their goal was to alter permanently the historic patterns of racial and ethnic separation that existed among Muslims in America" (17).

In her article about the first-ever issue of the Muslim Sunrise, Humera Malik observes:

"The Muslim Sunrise magazine had a humble start, assembled by a small team, which typed out its content in black ink on white paper, stapled its pages

together, and distributed by hand. But it was apparent from the very start that it was a diamond in the rough, a magazine full of gems of knowledge. [...] every issue is a testament to [Sadiq] and all the early American Ahmadi Muslims' efforts to spread the message of Islam in America" (18).

modern-day magazine, it held to its three founding aims. We pray that as the Muslim Sunrise evolves over the next hundred years, it continues to live up to these aims and the lofty standard set by Hazrat Mufti Muhammad Sadiq (ra) and the pioneering staff that accompanied and followed him this past century.

Over the past hundred years, whatever form the Muslim Sunrise took, from scholarly publication to the



MEMBERS OF THE AMERICAN AHMADIYYA MOVEMENT.

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Being Inspired by Early Writers of the Muslim Sunrise

Amtul Kafi Yadullah Bhunnoo

The Muslim Sunrise magazine was launched in the United States by Dr. Mufti Muhammad Sadiq in 1921. The magazine content was initially filled with extracts from the Holy Qur'an, the sayings of the Holy Prophet (sa), and the writings of the Promised Messiah (as) including his poems translated into English. It also had excerpts of sermons/addresses and messages from the Khalifa (Caliph) of the time. Later, articles by regularly contributing writers were included. I believe that writing is a fulfilment of the Qur'anic commandment of Allah as He says:

"Those who remember Allah standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: "Our Lord! Thou hast not created this in vain; Nay, Holy art Thou; save us, then, from the punishment of the Fire" (1).

As such, reflecting and observing, both internally and externally, is a form of prayer to Allah that helps the supplicant towards the right guidance and knowledge he/she seeks, as well as towards being inspired to write.

In the early years of its publication, there were many names of different writers, a few of whom I noticed to be the most frequent contributors to the Muslim Sunrise magazine. The writers whose names caught my eye were as follows: (excluding the founder of the Muslim Sunrise):

1. Sufi M. R. Bengalee
2. Professor T.L. Vaswani
3. Omar Cleveland
4. Miss Nina Stauffer
5. Robert Earl Barclay
6. Abdullah R. Scott
7. Haze Hurd (Abdul Hameed)
8. Enrico A. Florey (Mubarak Ahmad)
9. Khan Sahib M. Mubarekali Ahmad, B.A. B.T.
10. Tahir B. Merywani

I do not know these writers personally, but their work speaks volumes about their mindset, a reflection of their noble character, and of their time and effort spent in hours of research to help lovingly disseminate the message of Islam to others. I have learned a great deal and been inspired by their writing. I would like to present here a few examples displaying the variety of topics covered by some of these early writers.

In his 1931 article entitled 'Islam on Economic Justice,' Sufi Matiur Rahman Bengalee, long-serving Editor, and a prolific writer for the Moslem (Muslim) Sunrise, asks: "When one is starving and sees another surfeiting in plenty, what is the reaction?" (2). His answer to his own question is: "Either crime or hatred" (2). The author further sheds light on how some sociologists have pointed out that speculative profits and some forms of interest also help the rich to get what does not rightfully belong to them. This is an accurate indication of how, a century later, the world of economic justice, or injustice, is still the same, if not worse.

Another early contributor to the Moslem (Muslim) Sunrise, Omar Cleveland, offers the Islamic viewpoint in his 1931 article 'The Democracy in Islam,' in these words: "The prince and the pauper meet on common ground. Here the irony of fate is refuted. The inequality of wealth and opportunity, which makes life so cruel, ceases. All are children of Allah" (3).

Professor T.L. Vaswani's 1934 exposition on 'Vital Values of Islam' resonated with me since the present-day situation in India is getting worse, sadly, in terms of the lack of unity between Muslims and Hindus. Professor Vaswani writes: "I plead for a Hindu Moslem (Muslim) unity in the great name of Humanity. India has through the ages borne witness to Her, borne witness to the vision of man as man. And if, worshipping the vision in our hearts, we make the Hindu Moslem (Muslim) unity an abiding force in our

public life, we shall indeed make our backward India beautiful, and our eyes shall behold her glory" (4).

As an Indian myself, I could not agree more with Professor Vaswani's words.

An article by Enrico A Florey (Mubarak Ahmad) published in the October-January 1931-32 issue and entitled, 'In Justice to Islam,' shared an ongoing problem which the world is bearing witness to and still struggling to understand. He writes, "I would like to ask any fair-minded thinking persons if they wish to learn the truth about Christianity, would they consult alien and unfriendly sources for their study of the subject? I hardly think so. Then why should they be less fair with other religions? Before passing an opinion on Islam why do they not see what Islam has to say for itself? In all the Bible students that I have ever talked with, I have never yet found a single one of them that has ever read the Koran (Qur'an), and most of them have never read any part of it. Nevertheless, they are all absolutely certain that the Koran (Qur'an) is a forgery from start to finish and they unhesitatingly condemn it on these grounds" (5). In the same October-January 1931-32 issue, in an article entitled 'Is Faith in God Necessary?' Khan Sahib M. Mubarekali Ahmad, B.A., B.T., writes: "Many people in the West think that religion is not necessary for man. They admit the necessity of Moral progress of man, but they say that moral lives are sufficient for the moral progress of Society and that it is not necessary to believe in any God for that purpose" (5). He goes on to give an analogy of two men who are religious and not religious respectively, and asks: "Which of them will be able to withstand a strong temptation?" (5). The answer he provides is as follows: "A man who believes in an all-Knowing God to whom he is answerable for his actions cannot do any wrong; hope carries a man forward and fear saves him from falling back. Nothing can supply these two motives more effectively than faith in God" (5). True, indeed: God has sent many Prophets to guide mankind towards Him, as Robert Earl Barclay reminds the reader in his 1934 article, "The Guides of Islam:" "He who sincerely seeks God will surely find Him. The road is long and tortuous and at times uncertain. God in His infinite mercy has taken compassion upon us who

seek Him and has placed guides along the way. Accept their assistance: Zoroaster – Moses – Isaiah – Jesus – Mohammad - Hazrat Ahmad - and the road will be the shorter and the pleasanter for their company" (5).

Women were equally forthcoming in their contributions to the early issues of the magazine and in defending Islam in every way. One such regular writer was Miss Nina Stauffer who in 1933 penned an article called "Islam and Science." She writes: "From the Arabic language, the language of Islam, there have been translated choice gems in literature, philosophical teachings, mathematical computations, as well as facts about astronomy and law which the Moslems (Muslims) patiently recorded. When Europe was struggling through the dark ages of ignorance, Islam was seeking new truths in the educational field. The whole scientific world of this modern civilization must pay tribute to Islam for the great discernment in chemistry which changed the ancient art of alchemy from a Black Art to one of the great basic sciences" (6).

I found Tahir B. Merywani's writings on 'The Nutritional Value of Pork' from 1914 to be interesting and informative. He writes "Pork is characterised by its high fat content and by the fact that fat is deposited between the individual fibres throughout -- not in separate layers, as in beef. Therefore, with the protein must be eaten a large proportion of fat which renders the pork less easily digested" (7). Since the time this article was written, research shows that pork meat has even less nutritional value when the poor conditions in which the animal is kept and the many injections given to fatten it, are taken into account.

There is a fascinating account (1932) by a convert named Haze Hurd (Abdul Hameed) - 'Why I became a Moslem (Muslim)' - in which he relates his personal narrative of accepting Islam. He writes "It was a great revelation to me that the Moslems (Muslims), instead of rejecting the founders of other faiths, respect and believe in all of them. They do believe in Jesus also only in the right way, that he was a man and a great prophet of God. I found that Islam is the embodiment of all religions purified of all the corruptions that have

gathered into them" (8).

Also included in this issue from 1932, the first British Ahmadi Muslim convert who visited Qadian, Abdullah R. Scott, shares his unique experience in inspiring detail in 'My Impressions of Qadian' in these words: "The people of Qadian, although of a religious turn of mind, are also very keen on gardening which requires an outlay of a good amount of money in this soil, and many gardens are to be found in this small town. Here you find the word and work of God working in conjunction with each other and not in opposition as scientists would have us believe" (8). Having been raised in Qadian myself, I could not agree more; the people of Qadian are indeed attached to Nature, totally dedicated to their faith, very simple and grounded.

The media generally portrays Muslims in a most unflattering light, worse in the West and not any better around the world. From its earliest days, writers of the Muslim Sunrise articles covered a variety of topics such as economics, science, women's rights, social justice, etc. The articles serve to remove misplaced doubts about Islam. People are often interested in burning books instead of reading them but by reading books, periodicals, or magazines, we are respecting and cherishing the time and effort spent by these writers through their knowledge and research on the topics. These help to augment our own knowledge and widen our horizons, so to speak. I believe it is in our best interests to stimulate our powers of writing once again and to follow in the footsteps of pioneer writers.

These articles elicit an elevated level of reflection and their relevance to today is fully relatable. I feel very blessed to have been part of the Muslim Sunrise magazine since the Spring of 2016. To attempt to maintain and prolong the efforts of the inspired writers who have left a legacy in the minds and hearts of many impressionable generations is an honour. There are many writers contributing currently to the Muslim Sunrise, and it is a privilege to be included in that group. I believe it is incumbent on us all to spare some time and go through the historical archives of the Muslim Sunrise and its website to benefit fully from the past issues.

As a final thought I would like to share a passage from the writings of the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (as), which reminds us of the importance of the written word in defending Islam Ahmadiyyat:

"You should know it well that this is not the time to go the battlefield for religious purposes. The battles that were fought during the lifetime of the Holy Prophet (sa), were not meant to convert the non-believers to Islam by force; these battles were fought by the Muslims to defend themselves. When the Muslims were inhumanly tortured and turned out of Mecca and many Muslims had become martyrs, it was then that God commanded them to fight back; this definitely was a defensive measure. Now the times have changed. There is peace everywhere; it is with the pen that Islam is being attacked. That is why it is necessary that pen should be used to rebut the attacks. God the Almighty says in the Holy Qur'an that you should make preparation to defend yourselves with the same kind of weapons as the opponents happen to use. Think of the preparations that the opponents of Islam are now making. They are not lining up the armies. They are publishing magazines and books. We also should, therefore, pick up our pens and answer their attacks with magazines and books. It is not expedient that the prescription (treatment) and the sickness should be at variance. If the treatment does not conform with the sickness, the consequence is bound to be unprofitable and harmful" (9).

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My North American Hijra

J. Selden Harris Jr.

I am 63 years old. And I am proud to be a member of the Ahmadiyya Muslim Community. I joined the Community in January 2018. Since then, I have learned why Allah created me and why Allah gave me the life experiences I had. Before initiation into the Ahmadiyya Muslim Community, my life was being prepared to embrace true Islam.

I was born and raised in Virginia. I am white. I was born and raised in the Presbyterian Church (USA). In 2013 at age 55, I retired, serving 30 years as a Pastor in the Presbyterian Church (USA). In that time, I served churches in Texas and Virginia. My reason for retiring was simple. I wanted to explore the "draw" I felt to Islam for at least 22 years. During that time, I read (daily) the Hebrew Scriptures, the New Testament, and the Holy Qur'an. All three were the "Word of God" for me. But in 2013, a strange thing happened. I noticed that the only book I was reading was the Qur'an.

I never bought into Trinitarian Christianity. I was more "Muslim" than Christian. So I decided to retire to determine what it was that Allah wanted me to do. Each morning, I arose at 4:30 am and read until about 10:00 am. My "home study room" was my mountain, cave, and wilderness. It was where Allah gave me knowledge, reminded me of experiences, and gave me wisdom. My life journey became clearer.

I remembered something at age six that got me thinking. At Church, my Sunday School teacher told us the following: "After Jesus came, God made no more 'revelations.'" This statement bothered me for the next fifty years! What? Did God take a "retirement" on revealing? Is God Sovereign? Or are we Sovereign? Who are we to say what God can and cannot do? If my Sunday School teacher were correct, then that would mean that God could not use Prophet Muhammad (pbuh) to "reveal" the Holy Qur'an!

In September 1986, my wife, our 18-month-old son,

and I moved to St Andrews, Scotland, to attend Graduate School at the University of St Andrews. Having already served as Pastor of a Presbyterian Church, I wanted to research Islamic Studies. What was interesting here as far as my journey to Islam was concerned is the experiences I had "outside of the classroom." I was invited to be a part of an Interfaith Study Group comprised of Shi'a Muslim students from Iran and Church of Scotland (Presbyterian) students. The Iranian students had hoped to come to the USA. However, the Revolution in Iran made that impossible. There was an Iranian student from Qom named Fatima. Her dream had been to study at the University of Virginia School of Medicine, the place where I was born while my father was in Medical School. Fatima came up to me at a break and asked me if I knew "who" the inspiration for her Revolution happened to be. I told her that I understood Ayatollah Khomeini and Dr. Ali Shariati to be the architects. Smiling at me, she reached into her pocketbook and pulled out a copy of the American Declaration Of Independence by Thomas Jefferson! She told me that we Americans were not the only people to whom Mr. Jefferson was writing. She told me something that I remember every day: "As Mr. Jefferson was telling the American Colonists to rid themselves of British King George III, he was also telling Iranians to do the same to rid ourselves of the Shah."

When we returned home in 1988, I began a "lifelong commitment" to Interfaith Dialogue. Fatima had cured me of the teaching of my Sunday School teacher at age six. What she taught me was "a pivotal point" in my journey to Ahmadiyya Islam. I knew that God was not finished with making "Revelations." The Qur'an was real. So was Islam!

In March 2009, I was serving the "last" Presbyterian Church I would ever serve. In March 2009, the Church I served resettled a Shi'a Muslim family from Baghdad to Virginia Beach. The family, targeted by Saddam

Hussein, had been granted asylum by the US Government. Although they were devout Shi'a Muslims, they were actively involved in the Church. It was the most beautiful Interfaith experience I have ever seen.

As I mentioned earlier, I retired in 2013. I began speaking in Mosques located in Dearborn, Michigan. In September 2016, I received an invitation from the President of the Islamic Republic of the Gambia in West Africa. My Dearborn connections helped me to receive this invitation. I spent three beautiful weeks in that country. While in Africa, I acquired "new Knowledge." I had two "thoughts" that continually reminded me how and why knowledge is important to Muslims. One is a Prophetic Hadith: "The acquisition of knowledge is incumbent upon all Believers. The acquisition of knowledge is more important than the acquisition of belief (1)." The second thought came from one of the Marabout Teachers at the Madrasa in Timbuktu, Mali: "There are two types of knowledge. The first is the knowledge that you know. The second is the knowledge that you do not know. Always be in pursuit of the latter." And in the Gambia, I sought the latter. I learned so much. For example, most of my African American sisters and brothers descend from enslaved West African Muslims stolen from their African homeland, the Gambia. I know what the hideous Atlantic Slave Trade did to my African American sisters and brothers. What I had never considered was what the Atlantic Slave Trade did to the development of West Africa.

Then came Friday, September 16, 2016. A day that I shall never forget. It is an important day in my journey to Ahmadiyya Islam. It was a Jummah, and I was with my host, the President at the central Mosque in Banjul, the capital city. We attended Friday Prayer together. I had been attending Jummah even before I retired. After the Prayer, the President went back to his office. I remained behind to meet people. I met three Gambian families who had also attended the Friday Prayer. They told me that they were of a Muslim group unknown to me. Here is what they said: "We are Muslims of the Ahmadiyya Muslim Community. We follow the last 'Revelation' of Mirza Ghulam Ahmad, the Promised Messiah. Our Promised Messiah is 'Messiah to the Christians, Mahdi to the Muslims, and Sri Krishna to the

Hindus.' And we will carry his message to the ends of the earth!" What? A new Revelation? I was hooked! Their words were music to my ears. My thoughts immediately returned to my six-year-old self in Sunday School being told that "God had taken a permanent retirement from giving further Revelations!" My three new "family friends," these Ahmadi Muslims, have given me the answer to my search, my Hijra, which took me to Africa, the birthplace of the human race.

The three families and I remained at the main Mosque in Banjul for the next four hours. I had questions, and they had answers. They gave me information for the Ahmadiyya website. I read books (PDF) until 7 am Saturday morning! I knew that Allah had led me to Ahmadiyya Islam, the faith which I always held. Yes! I believe that it is the Revelation that unites all Religions. But I also knew that Allah had brought me to this faith.

I returned home and started teaching at an African-American Mosque that was in the communion of Imam Warith Deen Muhammad. In 2017, I traveled to Baitur Rahman Mosque, where I met my dear brother, friend, and mentor, Imam Hammad Ahmad. In January 2018, he helped me perform my initiation into the Ahmadiyya Muslim Community. Since initiation, I have been continuing my research into the Islamic Faith of enslaved West African Muslims. Using my knowledge of history, Hebrew, Greek, Arabic, and Syriac, I believe that they kept their Islamic Faith well into the "Southern Insurrection" known as the American Civil War. We know who they were. For example, Umar ibn Said was an enslaved Muslim from Senegambia. He was educated at Timbuktu. He wrote a Qur'an from memory while enslaved in Wilmington, North Carolina. He also brought new agricultural techniques in cotton production, which accelerated the Industrial Revolution in Great Britain. We need to tell their story.

Ahmadiyya Islam is the fastest-growing religion in Africa. I believe that Allah has been preparing me to take leadership in telling this story. I am ready! In closing, let me say this. I believe that Allah has been preparing me to finish the work of fellow American Muslim Malcolm X. Here is how. In 2006, I had a guest at my Church, the late Imam Warith Deen Muhammad of Chicago. Imam Warith was the son of the late Elijah

Muhammad, the founder of the Black Separatist Nation of Islam. Imam Warith and I remained dear brothers until the day he died. Imam Warith broke with his father and led the vast majority of African American Muslims out of the Nation of Islam and into mainstream Islam. But Imam Warith had another claim to fame. He encouraged the late Malcolm X to go on the Hajj. In Mecca, Malcolm X wrote his famous "Letter From The Hajj." It should be the Number 1 American Classic in Religious Conversion and, because I grew up as a white person in Virginia, I had never heard of it until I was fifty years old. Note what Malcolm X said: "I was wrong. White people are not the enemy. We are all one human family created by Allah. Here I am in Mecca, eating and drinking from the same plate and cup with black people, red people, yellow people, and yes, white people! Yes! We are one family..... America needs to know and understand Islam" (2).

Had Malcolm X and Martin Luther King lived, our history of race relations would have been better. Well, I believe that Allah has both prepared and called me to, in the words of Malcolm X, "to help America understand Islam!" And from there, "I shall take thy message to the ends of the earth!" (3).

Love For All! Hatred For None!

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The Muslim Sunrise and the theme of Religion and Science

Zia H. Shah

Albert Einstein, the man of the 20th century according to 'Time' magazine, once said, "All of science is nothing more than the refinement of everyday thinking" (1).

So, if Islam be a true religion from the All-Knowing God, it should stand the test of science. In fact, the same argument was advanced by St. Augustine of Hippo, in favor of Christianity, a few centuries before the dawn of Islam. Saint Augustine said, "Let the Bible be a book for you so that you may hear it; let the sphere of the world be also a book for you so that you may see it" (2). In this saying he suggests a paradigm that the word of God or scripture should be in accord with the act of God, our world, or what we broadly label as nature.

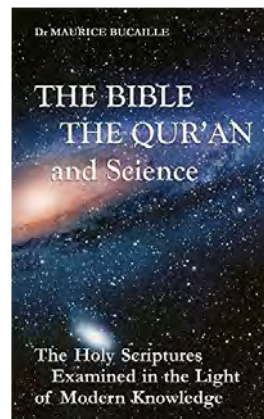
Saint Augustine became convinced of Christianity by finding evidence for it in another tradition, that of Paganism as described by the Platonists of Athens. Describing this, in his book, *Confessions*, he provided a bridge from Paganism to Christianity.

Why does Augustine become convinced that Christianity is true? What does Augustine propose that Athens have to do with Jerusalem? What does Plato have to do with the Bible and more specifically, with the Gospel of John? How can you examine the truth of one tradition of thought and reasoning in light of another parallel tradition? William R. Cook and Ronald B. Herzman answer these questions for us:

"Augustine tells us that he read books 'written by the Platonists' ... he paraphrases these books, rather than quoting them directly. His paraphrase is also a paraphrase of one of the most important texts of the Christian Scripture, the beginning of the Gospel according to John. The surprising and, to some extent, shocking claim that he makes is that these Platonists teach the same thing as the Gospel of John. Augustine's claim is that even though these words may not have been exactly what was said in

the text of these philosophers, they accurately represent the substance of what he saw in them. Thus, in these pagan philosophical texts, he finds a way of articulating Christian beliefs" (2).

Andrew Dickson White, the Founding President of Cornell University, found in the 19th century that Augustine's bridge was broken beyond repair. He authored a landmark treatise, *A History of the Warfare of Science with Theology in Christendom* (3). Perhaps we needed a new bridge to lead us to the eternal truths. Dr. Maurice Bucaille came to our rescue almost a century later, but now he was serving Islam and his scripture of choice was the Qur'an. Bucaille (1920 – 1998) was a French medical doctor and author, he was the senior surgeon in a French study on the mummy of Pharaoh, he converted to Islam from Christianity, while serving in Egypt. In 1973, Bucaille was appointed family physician to King Faisal of Saudi Arabia. His patients included the members of the family of Egyptian President Anwar Sadat.



He writes in the introduction to his book, *The Bible, the Qur'an and Science*, "Like Saint Augustine for the Bible, Islam has always assumed that the data contained in the Holy Scriptures was in agreement with scientific fact. A modern examination of the Islamic Revelation has not caused a change in this position. As we

shall see later, the Qur'an deals with many subjects of interest to science, far more in fact than the Bible. There is no comparison between the limited number of Biblical statements which lead to a confrontation with science, and the profusion of subjects mentioned in the Qur'an that are of a scientific nature. None of the latter can be contested from a scientific point of view. This is the basic fact that emerges from our study. We shall see at the end of this work that

such is not the case for the Hadiths. These are collections of the Prophet's sayings, set aside from the Qur'anic Revelation, certain of which are scientifically unacceptable" (4).

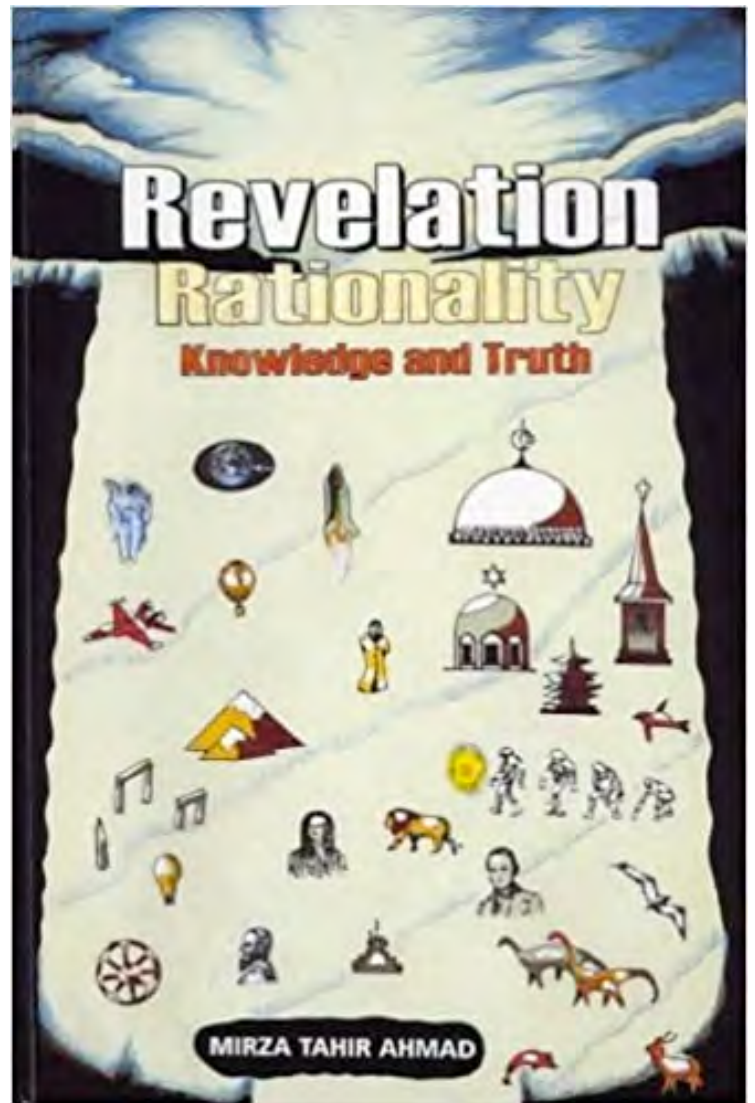
His book, in my estimation, is one of the best apologies for the Holy Qur'an from the last century (5).

Fast forward a few decades, Hazrat Mirza Tahir Ahmad (rh), the previous international leader of the Ahmadiyya Muslim Community, wrote a comprehensive treatise on the theme of Religion and Science, with the title, *Revelation, Rationality, Knowledge and Truth*. The back cover of the book introduces it as:

"Any divide between revelation and rationality, religion and logic has to be irrational. If religion and rationality cannot proceed hand in hand, there has to be something deeply wrong with either of the two. Does revelation play any vital role in human affairs? Is not rationality sufficient to guide man in all the problems which confront him? Numerous questions such as these are examined with minute attention.

All major issues which intrigue the modern mind are attempted to be incorporated in this fascinatingly comprehensive statute. Whatever the intellectual or educational background of the reader, this book is bound to offer him something of his interest. It examines a very diverse and wide range of subjects including the concept of revelation in different religions, history of philosophy, cosmology, extraterrestrial life, the future of life on earth, natural selection and its role in evolution. It also elaborately discusses the advent of the Messiah, or other universal reformers, awaited by different religions. Likewise, many other topical issues which have been agitating the human mind since time immemorial are also incorporated.

The main emphasis is on the ability of the Qur'an to correctly discuss all important events of the past, present and future from the beginning of the universe to its ultimate end. Aided by strong incontrovertible logic and scientific evidence, the Qur'an does not shy away from presenting itself to the merciless scrutiny of rationality. It will be hard to find a reader whose queries are not satisfactorily answered. We hope that most



readers will testify that this will always stand out as a book among books—perhaps the greatest literary achievement of this century" (6).

For the last few years, I have been the chair of the Religion and Science section for the Muslim Sunrise.

We have tried to continue the study of religion and science, in the footsteps of the best traditions before both in Islam and Christianity. The idea has been to know our world better, both in light of religion and science, and to engage with our fellow Americans, a large majority of whom are coming from a Christian background.

In the three great Monotheistic religions, Islam, Christianity and Judaism, God is viewed as a supreme, transcendent being, beyond time, space and matter, and yet the foundation of all that meets our senses that

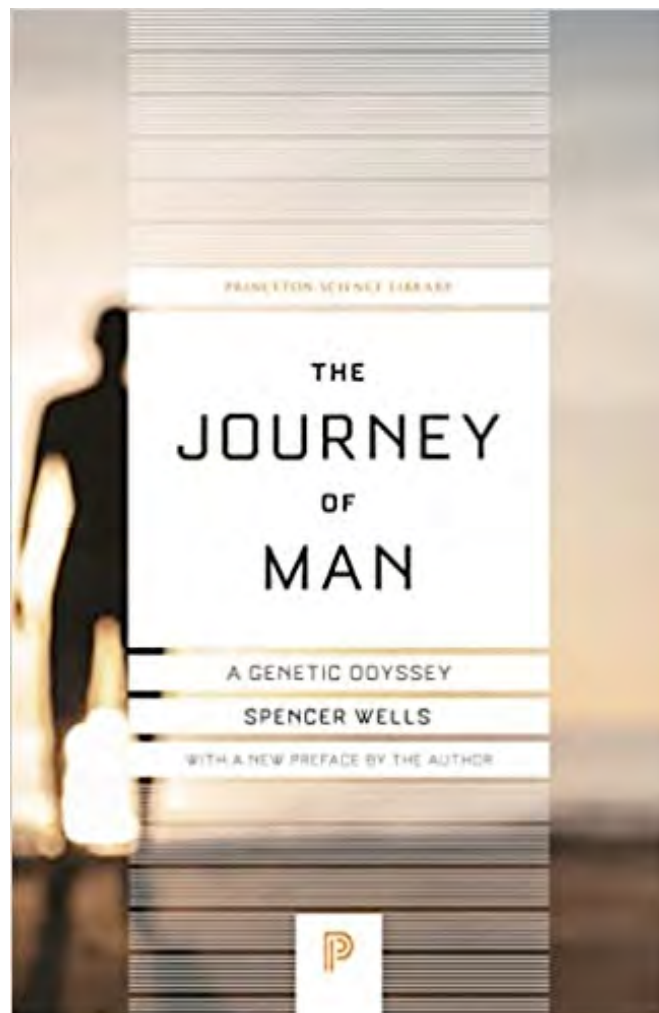
is described in terms of matter, space, and time. That is the Al Batin or the Hidden God of Monotheism. Furthermore, this God is not the god of deism, who created the world and then left it alone, or the god of pantheism, who is equated with all of existence. The Islamic and the Judeo-Christian God is a nanosecond-by-nanosecond participant in each event that takes place in every cubic nanometer of the universe. He has full knowledge of all things. God listens to every thought and participates in each action of His very special creation, a minute bit of organized matter called humanity that moves around on the surface of a tiny pebble in a vast universe. The Holy Qur'an declares: "Allah's is the Kingdom of the heavens and the earth; and to Allah are all affairs returned for the final judgment." (Al Qur'an 57:6)

Whereas the nineteenth century physics was about to frame God out of physical understanding of the universe, the twentieth and twenty first century physics has turned the tables in favor of Monotheism. Read about this theme further in the article, Religion and Science: The Indispensable God-Hypothesis, in the Fall 2008 volume of the Muslim Sunrise (7).

The Muslim Sunrise has published several other articles to present the Creator God of Abrahamic faiths in general and Islam in particular in several other articles, in light of modern science and cosmology. For example, Al Wassay and the Expanding Universe: Scientific discoveries in support of faith (8), Quantum Theory – Sign of a Personal God (9), Al-Hakeem: The Wise, The Creator with a Purpose (10) and Allah the Protector of Life on Earth (11).

While there are several articles written from the theist perspective for the agnostic or atheist audience, we also aim to invite the Christian brethren and sisters to the Muslim theology, banking on the latest science. Evidence for evolution has been piling in the last few decades especially in the field of molecular biology and has been a topic of several articles in the Muslim Sunrise. Not to speak of our human family, all life forms on our planet earth, plants and animals, 350,000 species of flowers, bacteria and viruses and elephants and rhinoceroses have common ancestry.

The Journey of Man: A Genetic Odyssey, is a 2002 book by Spencer Wells, an American geneticist and anthropologist, in which he uses techniques and theories of genetics and evolutionary biology to trace the geographical dispersal of early human migrations out of Africa. The book was made into a TV



An article in the Winter 2016 volume, Biology of Our Human Family: Who are We Related to? examined the human origins: "It is believed, on the basis of genetic evidence that all human beings in existence now descend from one single man who lived in Africa about 60,000 years ago. The earliest groups of humans are believed to find their present-day descendants among the San people, a group that is now found in western southern Africa. The San are smaller than the Bantu. They have lighter skins, more tightly curled hair, and they share the epicanthal fold with the people of Central and SouthEast Asia" (12).

With the Biblical Adam being only 6000 years old, it can now be conclusively proved from molecular biology that he is not the father of all of humanity. In light of such evidence, I clearly demonstrated with scientific proofs in a 2008 article that Original Sin, a fundamental dogma of Christianity, does not hold water anymore.

Several additional subjects under the umbrella of Religion and Science have been covered in the Muslim Sunrise in the last 15 years or so. For example, Neurobiology of Dreams and Revelation (18) and Can Artificial Intelligence have Consciousness — A Qur'anic Perspective? (19)

It is not every day that one comes up with scientific reasoning against a religion followed by almost 2 billion people. In that sense, this 2008 article of the Muslim Sunrise, Evaluating Original Sin against scientific discoveries, has historic and landmark significance, in guiding the Abrahamic faiths to more pure Monotheism and enlightened theology (13).

In conclusion, the theme of Religion and Science has not only been important since the time of Saint Augustine, but it is catching greater momentum in our information and scientific age. Therefore, we will continue to pursue the subject with greater zeal and God willing, even greater success.

The Fall 2009 volume aimed at describing the limitations of the Intelligent Design movement in USA and had an article titled: Intelligent Design Movement: A Branch of Philosophy (14).

The Summer 2012 volume examined different religions in the light of science, The Root Cause of Conflict Between Religion and Science: Wrong Theology! (15)

We published an article in pursuit of truth in 2015, From the Muslim Sunrise: Truth and Science (16). Later the same year we had a similar article with additional insights, Science in Service of Scriptures (17).

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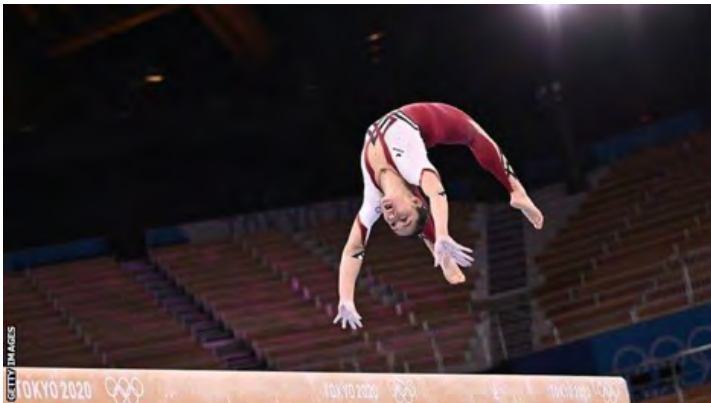
NEWS VIEWS, & REVIEWS



Tokyo Olympics: German women's gymnastics team wears full-body suits 25 July 2021

Germany's gymnasts wore full-body suits in women's qualification at the Olympics as they continued their stand against the sexualization of their sport.

Some of them wore similar outfits at the European Championships earlier this year, with Sarah Voss saying she and her team-mates wanted to make youngsters feel safe in the sport.



Voss joined Pauline Schaefer-Betz, Elisabeth Seitz and Kim Bui in donning the red and white outfits that extended to the ankles on Sunday.

The body suits defy convention, with most gymnasts opting for a leotard and those who cover their legs in international competition doing so for religious reasons.

The German team had worn similar outfits during training last week, with three-time Olympian Seitz saying at the time that it was "about what feels

comfortable".

"We wanted to show that every woman, everybody, should decide what to wear," she said.



Report: Islamophobia is a multimillion-dollar industry By Ryan Rifai

More than \$200m was spent towards promoting "fear and hatred" of Muslims in the United States by various organizations between 2008 and 2013, according to a fresh joint report by the Council on American-Islamic Relations (CAIR) and the University of California, Berkeley.

Released on Monday, the report identifies 74 groups, including feminist, Christian, Zionist and prominent news organizations, which either funded or fostered Islamophobia.

"It is an entire industry of itself. There are people making millions of dollars per year from promoting Islamophobia. They often present themselves as experts on Islamic affairs when they are not," Wilfredo Amr Ruiz, a spokesman for CAIR, told Al Jazeera.

"They have fueled an environment of distrust among the American public by claiming that Muslims do not belong to the American community and that they could never be loyal citizens."

Ruiz said that Islamophobia has posed two main dangers: a rise in hate crimes and anti-Islamic legislation.

"For example, in the last year alone in Florida, there has been a 500 percent increase in hate crimes against Muslims. Mosques have been vandalized and there have been a number of bomb threats towards Islamic groups.

"And Florida's government is even trying to ban school books from making any references to Islam in history."

Since 2013, the country has seen a rise in the number of bills or amendments – about 81 – designed to "vilify Islamic religious practices", 80 of which were introduced to state legislatures by Republicans, the report notes.

It cited Florida Senator Alan Hayes as once distributing literature that said: "Our religious, political, and peaceful way of life is under attack by Islam and Sharia Law. Save my generation from this ideology that is invading our country and masquerading as a 'religion'. It's sedition: They are determined to overthrow our State and our Country."

Meira Neggaz, the executive director of the Institute for Social Policy and Understanding (ISPU) – a US-based think-tank, told Al Jazeera a poll published in March showed that one out of every five American Muslims had experienced discrimination on a regular basis, while more than half of them had faced some discrimination.

"The other faith group you would think would suffer from some discrimination are Jews. They do, but far lower – only about 5 percent," she said.

She also noted that the rise in anti-Islamic sentiment was more tied to political rhetoric than terrorist events.

"2008 and 2012 – the years of election campaigns – saw spikes in Islamophobia that had nothing to do with terror. And we are now seeing similar trends in this election cycle.

"It is part of a broader backlash against minorities. Lawmakers who are legislating against Muslims are also against other minority groups.

"At least 32 states have introduced and debated anti-sharia or anti-foreign law bills. And, according to our research, 80 percent of legislators who sponsor this type of legislation also sponsor bills restricting the rights of other minorities and vulnerable groups."

Neggaz emphasized that Islamophobia is a threat to US democracy and affects all of the country's residents.

"Religious discrimination is illegal. There has to be legal procedures that can address that."



ALJAZEERA

'When the blood starts': Spike in Ahmadi persecution in Pakistan
26 Jul 2021

Naeemuddin Khattak, 57, a professor of Zoology, was shot dead in the northwestern city of Peshawar after months of a sustained and targeted hate speech campaign led by a TLP-affiliate [Al Jazeera] When the first bullet whizzed past Sheikh Nasir Ahmad's ear, he brushed at it, thinking it was a mosquito, out on an unseasonably cool August night in the central Pakistani town of Lalamusa.

Before he was able to react, however, two gunmen on a motorcycle pulled up alongside him and shot him four times, hitting his right leg, lower back and the right arm he used to try and shield himself from the hail of bullets.

"You don't feel anything at that time [when you are shot]," Ahmad told Al Jazeera. "[The bullet] is hot as it leaves the barrel, so it's when the blood starts that you realise that something has hit you."

Security camera footage of the attack shows Ahmad falling to the ground as the gunmen speed away. He cried out for help, he says, but no one came. "My clothes were completely covered in blood. The blood was soaked through my trousers."

Ahmad is a member of Pakistan's 500,000-strong Ahmaddiya community, a religious minority that considers itself Muslim but is barred from referring to themselves as such, and from practicing aspects of their faith under Pakistan's strict blasphemy laws. Police say Ahmad was targeted due to his faith, one of a spate of violent attacks targeting the Ahmadi, their places of worship and even their graves in Pakistan in 2020.

The last year has seen a spike in violent attacks against Ahmadi, and a tenfold increase in blasphemy cases lodged against them.

Community members and rights groups say the spike has been fueled by the rise of the far-right Tehreek-e-Labbaik Pakistan (TLP) religious group, and the efforts of a single religious scholar in the eastern city of Lahore, Hassan Muawiya.

"There has been an increase in these [attacks], in [legal] cases," says Amir Mahmood, spokesman for the Ahmadi community. "This [persecution] has increased in the last two or three years, and it is continuing to do so."

'He did this just to save us'

In 2020, at least five Ahmadi were killed in targeted attacks by gunmen across Pakistan, while at least seven others were wounded in unsuccessful attacks, according to community data.

Since 2017, at least 13 Ahmadi have been killed, and more than 40 wounded, according to the data. Five months before the attack on Sheikh Nasir Ahmad in Lalamusa, the TLP held a religious gathering attended by hundreds in a park about 100



metres from his home.

The night of that gathering, Ahmad says, his family hid in their home and alerted community leaders that "anything could happen", as TLP supporters raised slogans calling for "blasphemers" to be put to death.

After the gathering, TLP activity in his small town of roughly 100,000 people increased, he said, with a constant threat to other Ahmadi inhabitants, and many of the regular customers at his plastic furniture store refusing to do business with him.

Ahmad survived the attempt on his life, but others have not been as fortunate.

In November 2020, a young man attempted to barge his way into an Ahmadi place of worship in the town of Marh Balochan, about 90km (56 miles) west of Lahore.

He blindly fired a pistol through the door, before a 31-year-old Ahmadi man, Tahir Mahmood, confronted him and pushed him outside. Tahir was hit by a bullet in his abdomen and he attempted to run down the street, scaring the attacker away.

"As Tahir got about 30 or 40 feet away, the attacker was behind him. So I shouted saying 'Tahir, save yourself, he is behind you!'" says Tariq Mahmood, 55, Tahir's father, who was also wounded in the attack. Hearing the father shout, the attacker turned and fired a single shot at Tariq's forehead, knocking him

down. He then caught up to Tahir and shot him dead.

"He did this just to save us," says Tariq, his body heaving as he weeps, of his son's attempt to distract the attacker.

A month before the attack on the Mahmoods, there had been a large TLP gathering in their neighborhood, they say.

"There is a [yearly] conference in October, it is after that that people are more energised [against us]," says Shamim Akhtar, 54, Tahir Mahmood's mother.

"They go from house to house telling people not to go to our store or take anything from us. They extract promises from people, they make people raise their hands in the mosque to promise not to go to our store."

'An atmosphere of dread'

Originally founded in the mid-2010s as the Tehreek-e-Labbaik Ya Rasool Allah (TLYRA), the TLP rose to national prominence in 2017 when it held a three-week protest sit-in blocking a main highway in the Pakistani capital, Islamabad, over a minor change in an electoral oath that the group considered to loosen restrictions against Ahmadis.

The group, founded by hardline religious scholar Khadim Hussain Rizvi, succeeded in getting the government to backtrack on the electoral oath change, forcing the resignation of the federal law minister.

Since then, the TLP has held a series of successful countrywide anti-government protests, some of them violent, on the issue of blasphemy, and won more than 2.2 million votes in a 2018 general election.

The rise in prominence of the TLP, rights groups and researchers say, has a direct correlation with an increase in violent attacks, legal cases and hate speech against Ahmadis, who are explicitly considered "apostates" by the group.

"Religious freedom has been imperiled in Pakistan for years, but the rise of the TLP sends a clear signal

to minority communities that they remain vulnerable to discrimination, harassment or even violence," says Dinushika Dissanayake, deputy South Asia director at Amnesty International.

"It creates an atmosphere of dread, encouraging self-censorship, making it impossible to follow religious rituals without incurring a significant risk." Rabia Mahmood, an independent human rights researcher who works on the persecution of Pakistani minorities, says the TLP uses Pakistan's strict blasphemy laws – which prescribe a mandatory death sentence for the offence of insulting Prophet Muhammad, and jail terms for Ahmadis who "pose as a Muslim" – to justify their acts of persecution.

"TLP has used the blasphemy law as a key tool of justifying its existence, and accused minorities of insult to Islam, raised hell in neighborhoods for arrest of blasphemy accused and ensured cases were registered against suspects as a result of their witch-hunts," she says.

Moreover, Mahmood says, attacks against Ahmadis are often preceded by increased TLP activity in the area, or with explicit hate speech campaigns.

"The violent attacks on Ahmadis, their properties and [places of worship], show a pattern of pre-attack smear campaigns against members of the community in a specific locality," she says.

"At times, the campaign is against the community generally, and sometimes specific to an individual or a group of residents of a locality."

In at least four cases of attacks on Ahmadis in the last year reviewed by Al Jazeera, there were increased gatherings by the TLP and its affiliates in the area in the months leading to the attack, and in one case the victim, Naeemuddin Khattak, was explicitly the target of a hate speech campaign.

In April this year, following a series of violent countrywide protests by the TLP on the issue of "blasphemy" that saw the group abduct several police officers in the eastern city of Lahore, Pakistan's government banned it as a "terrorist" organization.

While the ban remains in place, media reports indicate the group is continuing to operate freely in many areas.

Pir Ijaz Ashrafi, a prominent Muslim scholar who refers to himself as the “former” central information secretary of the TLP since the ban was imposed, blames the violence on “individuals”, not an organized TLP policy.

“Pakistan has a constitution and laws, and the constitution and laws do not give permission for [Ahmadis] to present themselves as Muslims,” he told Al Jazeera at a small mosque in Lahore.

“[T]here is no other position on this: the denier of the finality of Prophethood is an apostate, and regarding an apostate Islamic law is clear that there is a duty to kill [them].”

The ‘blasphemy’ campaigner

Even more precipitous than the rise in violence has been an increase in blasphemy cases against members of the Ahmadi community in Pakistan in 2020. Last year, at least 30 blasphemy cases and 71 other legal cases related to religion were lodged against members of the Ahmadi community, according to community data, representing a tenfold and sixfold increase respectively from the year before.

The increase in legal cases is fueled, rights activists and community members say, by one man: Hassan Muawiya.

Muawiya, 34, is a religious leader in the eastern city of Lahore, the country’s second-largest city, and works closely with the Khatm-e-Nabuwwat Lawyers Forum to pursue cases of alleged blasphemy, particularly against members of the Ahmadi community. Muawiya’s elder brother, Tahir Ashrafi, is a prominent religious scholar who was appointed by Pakistani Prime Minister Imran Khan as his special representative on religious harmony in October 2020. Muawiya says his work is “not related” to that of his brother, who is also known for his strong anti-Ahmadi stance.

“Hassan Muawiya, undoubtedly, is Pakistan’s ‘leading’ anti-Ahmadi campaigner,” says Mahmood, the

researcher. “He began the most coordinated well-thought-out offline campaign against this community, under the larger ambit of Khatm-e-Nabuwwat Council.

“His tactics use the existing institutional and legal discrimination against Ahmadis to target the community through cases on fabricated charges.”

Sitting on a wicker-backed chair in the dappled sunlight of the grounds of the district courts in Lahore, Muawiya insists he is only following the letter of the law, and accuses members of the Ahmadi community of flouting those laws.

“If any [Ahmadi] or member of any religion stays within their limits, we have no issue with them,” says Sajid Lashari, Muawiya’s lawyer. “But when you cut my nose, then you can expect me to cut your nose as well.”

Muawiya told Al Jazeera that he had been advised by the courts to speak through his lawyer, as he was the complainant or a witness in a number of ongoing blasphemy cases.

Since 2012, Muawiya has been the complainant in at least eight blasphemy cases and associated as a witness or adviser with at least eight others, according to records reviewed by Al Jazeera. Rights activists say the actual number of cases in which Muawiya is associated with the complainant but does not appear on paperwork is far higher.

Defense lawyers allege that Muawiya and his group of lawyers use intimidation tactics, and the sensitivity of the issue of blasphemy in Pakistan, to “pressure” judges.

“In the court, often [the complainants and their lawyers] have tried to misbehave with me,” said Ali Khan*, a lawyer representing several Ahmadis accused of blasphemy by Muawiya’s group of lawyers in Lahore.

“They speak loudly, in an attempt to scare [people] or intimidate, there have been several incidents of this. The silence of judges is basically in support of

[the complainants' behaviour]."

Al Jazeera attended hearings for four blasphemy cases at Lahore's sessions court and high court in July. Hearings in three cases were not held despite being on the schedule.

The fourth hearing saw a tense exchange between the complainant's lawyer and the judge, which saw the defense lawyer accuse the judge of "taking dictation" from the complainants, and the complainant's lawyer proclaim: "If I had the power ... none of these people [gesturing to the defense] would survive!"

The judge remained silent, and then granted the complainant's request for an early next hearing, despite the defense's objections that it had not yet been provided copies of the evidence against the accused.

Khan said such a practice was "common", and that judges were often under pressure to deliver guilty verdicts or face violence themselves.



Richard Dawkins admits a world with no God would be immoral
By Heather Preston



Speaking to The Times, Dawkins said he fears the removal of religion would be a bad idea for society because it would give people "license to do really bad things."

He likened the importance of a higher power informing our morality to the presence of surveillance cameras to prevent shoplifting, warning people would feel free to commit crimes if the need to obey the "divine spy camera in the sky, reading their every thought" was removed.

"People may feel free to do bad things because they feel God is no longer watching them," he said.

The Oxford University fellow recalled an experiment that had been set up in a University coffee shop by his former pupil, Melissa Bateson, at the University of Newcastle which allowed students to pay for their hot drinks via an "honesty box".

The price list was displayed on the wall and was decorated with either floral imagery or a pair of staring eyes depending on the week.

Melissa published her findings in a paper, saying: "people paid nearly three times as much for their drinks when eyes were displayed."

Dawkins concluded that "whether irrational or not, it does, unfortunately, seem plausible that, if somebody sincerely believes God is watching his every move, he might be more likely to be good."

"I must say I hate that idea," he added, "I want to believe that humans are better than that. I'd like to believe I'm honest whether anyone is watching or not."

Although Dawkins said he doesn't think the "Great Spy Camera theory" is "a good reason" for him to believe in God he acknowledged that a society that affirms God's existence can be effective in "keeping the crime rate down."



Questions & Answers

Q: What does the rising of sun from the West mean?

The Promised Messiah (as) interpreting the prophecy of the Holy Prophet (sa) about “The Rising of the Sun from the West” writes:

“Similarly, the rising of the sun from the west which will take place, we believe in it. However, what was disclosed to this humble one through a vision is that the sun rising from West means that the Western countries which had been engulfed by the darkness of infidelity and ignorance, will be illuminated by the sun of truth, and they will have a share of Islam. I saw myself standing on a rostrum in London revealing the truth of Islam through well-reasoned arguments in the English language. Afterwards, I caught many birds sitting on small trees. Their color was white, and their bodies were like those of partridges. Therefore, I interpreted this to mean that even though not me, yet my writings would spread amongst those people and many righteous Englishmen would become the prey of truth. In fact, the connection of the Western countries with religious honesty had hitherto been very rare. It is as if Allah gave knowledge of religion to the whole of Asia and secular knowledge to Europe and America. The chain of Prophethood also remained with Asia, as did the benefits of consummate sainthood. Now God Almighty wants to encompass these people with His divine mercy.”

Mirza Ghulam Ahmad, Izalah Auham,
Ruhani Khazain, Vol. 3, p.376 377



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The Muslim Sunrise is published by the
Ahmadiyya Muslim Community, USA.
15000 Good Hope Road, Silver Spring MD 20905

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